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stance of the author being anxious or interested in its success.

What is the intention (with reference to Catholics,) of the Bible Institution? Is it the view to proselytize them! or to promote among them the knowledge of the Scriptures? The former will be, I suppose, disclaimed; the latter purpose, alone, avowed. I presume not here to decide as to the intentions of the founders or supporters of the Bible Institution. But as to the *Institution itself*, I have no hesitation in pronouncing it to be, in its present form, as illiberal and exclusive in principle, as it must be confined in its operation and extent.

What, suppose the aforesaid Roman Catholic clergymen of Cork were a little over punctilious? Was it, or is it, charitable to punish, for the error of these priests, the aggregate of Catholic readers? And if both clergy and laity of that persuasion do earnestly desire this union with their Protestant brethren, though they cannot, nor will not consent that the Catholic edition should be published now, for the first time, without those comments to which every Catholic is bound to adhere, *why* should a SOCIETY FOR DISSEMINATING SCRIPTURAL KNOWLEDGE refuse all deference to this old Catholic prepossession, merely for the sake of a *regulation*, obviously injurious to the main object of the Institution? *Why prevent that good they profess to forward?* The Institution itself is founded for the purpose of promoting Scriptural knowledge: while by this *regulation*, the great majority in this country, and over the world, are excluded from its benefits. "Give up your comments," say they, "and let your ignorant, blinded peasantry, interpret for themselves, or let them e'en purchase their own Scriptures, out of their own pockets!" Those that maintain the exclusive principle

of the Bible societies, can hold no other language, *if they speak out*. In one word, the *regulation* seems to have been adopted for one of two purposes:—either to *exclude*, or to *proselytize* the Catholic!!

What wonder, then, if such principles excite alienation in the Catholic mind? What wonder if they listen with suspicion to the invitations held out to them from time to time, to enter these societies? Yet, *why should they not be able to enter?*

I resign the further prosecution of this subject for the present; and would in the mean time ask the opinions of some of your correspondents. That the junction here alluded to, is "a consummation devoutly to be wished," can admit of little dispute, among the liberal class of readers. That the *want of this junction* is a positive evil, must be, I think, equally apparent. That it is not imputable to the Catholic, is the opinion of

A REAL FREETHINKER.

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*To the Proprietors of the Belfast Magazine.*

A SUBSCRIBER, and friend to your Magazine, has taken the liberty of making the following remarks, which he considers highly necessary, as he can discover nothing original from the pen of "H.H.H.;" and would regret, that the Proprietors of the Belfast Magazine should be imposed on by such a copyist.

A worthless plagiarist, assuming the Apollonian dress, has had the unblushing effrontery, to send you, as original, several poetic communications for publication, and from placing a certain degree of confidence in the honour of such a correspondent, you have been rather inclined to sanction, than reject the insertion of those pieces forwarded by him.

But as I have discovered them to be only transcripts pilfered from the already published writings of respectable authors, I wish to inform "H.H.H.," of Dungannon, that his plagiarisms are as *unworthy* of a place in your miscellany, as he is of your panegyric. He shall not deceive the public any longer; and were he not too worthless, too insignificant, for reproof, and too despicable for resentment, the *satiric birch* should be applied, to scourge him out of his dishonourable system. His real name is not unknown, and if he continue his practices care will be taken, to divest of his disguise, this "Daw in borrowed feathers," this literary mock-bird, that only sings in other songsters' notes, that he may thus be held up to public contempt and indignation. If the knowledge of this plagiaristic selector had ever dared to soar beyond the *very limited* circle of his own ignorance, he would have known, that "The TEAR" of Moore could not long escape the eye of critical vigilance. This elegant *morceau* he has sent as original, with the exception of two words, which he injudiciously substitutes in the place of two others, that best suited his purpose to reject: instead of *Ellen* and *Lindor*, he introduces his *Dulcinea Etiza*, and *Henry*, which, perhaps, may be his own muse-lorn name.

I will not longer hesitate to aver, as my belief, that all his published and unpublished pieces, possess as little originality, as he does true genius; and I have no doubt, when I say, that genius is a spirit which has never, as yet, disturbed his somnific or waking hours; for had he ever inhaled "the enlivening spirit," he would certainly, at some time or other, have given convincing proofs

BELFAST MAG. NO. LIV.

of it to the world: on the contrary, it is certain, that he has long dealt in the inglorious, illicit practice of *literary larceny*, and has already been several times detected in ushering his palpable plagiarisms to the public, through the medium of different, periodical publications, by the signatures of "D.," "William," &c. In the acquirement of *false fame*, he has been at much fruitless pains; therefore, I believe him well entitled to some reward for his trouble, and, in candour, must say of him, that I yet expect to hear of him being honoured with a civic wreath, from the hand of *Dullness*; and that he may not fail in the attainment of this tribute, so justly due to his eminent services, I offer my advice to him, in direction of his future conduct. Let him make no more deviation from the beaten track which leads to the temple of the dull Divinity whom he worships: let him cease crawling round the base of Parnassus; for he will only trifle away his time, and have disappointment for his arduous toil. If he depart not from the broad road of ignorance, he will shortly have the satisfaction of arriving at the gateless, unguarded *Pagoda* of his favourite Deity; but should he have the temerity to turn aside from his numerous fellow-travellers, into the narrow rugged pathway that directs to virtuous fame, his attempt will be as fruitless as his journey; for his froward, head-strong folly, will surely involve him in a labyrinth of inextricable difficulties; and the consequence will be, that he must be inevitably lost in the bewildering wilds of fanatic uncertainty.

MENTOR.

Satire-Hall, 16th Dec.  
1812.

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